

10-1-1891

**Evangelical Visitor- October 1, 1891. Vol. IV. No. 19.**

Henry Davidson

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/66>**Recommended Citation**Davidson, Henry, "Evangelical Visitor- October 1, 1891. Vol. IV. No. 19." (1891). *Evangelical Visitor (1887-1999)*. 66.<https://mosaic.messiah.edu/evanvisitor/66>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

# EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

Entered as Second-class Matter at the Post-Office at Abilene, Kansas.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus*

VOLUME IV.

ABILENE, KANSAS, OCT. 1, 1891

NUMBER 19.

Chas Ditson oct 91

## INVOCATION TO PEACE.

Within yon vast and deep profound,  
The planets move in solemn round,  
And stars and suns increase,  
While no disturbing forces change  
The order of their endless range  
In realms of perfect Peace.  
No echoes roll thro' countless years  
Along the path of circling spheres,  
Sounding without surcease ;  
Silent within the vaults above,  
Those distant orbs majestic move,  
Attuned to perfect Peace.  
Each shines, a grand, distinctive sign,  
And constellated lights combine,  
As stars and suns increase ;  
While thus in harmonies they roll,  
Each magnet vibrates to its pole,  
Throughout those realms of Peace.  
In bonds defined, each occult force,  
Mysterious as its my:tic source,  
Exists, without release ;  
And powers invisible co-act,  
Subservient unto laws exact,  
In realms of perfect Peace.  
So in the universe of Mind,  
Each force maintains its place assigned,  
Guiding, yet still controlled ;  
Thought delves for ore in Wisdom's mines,  
And fancy sweeps beyond confines,  
Faith grasps with firmer hold.  
While royal reason dominates,  
All selfish greed, all cruel hates  
Dormant and powerless lie ;  
At its behest fierce passions sleep,  
No just control desires o'erleap,  
And lurking dangers fly.  
Yet, vain, presumptuous man conspires,  
As reason from her throne retires,  
Conditions to displace ;  
To break the harmonies of life ;  
To strike the jangling chords of strife ;  
And human souls debase.  
Stay, gentle Peace ! No sun, no moon,  
No guiding ray so sweet a boon ;  
No presence so benign :  
No gift with heavenly grace so fraught,  
In realms of space, in realms of thought,  
In Love's domain, as thine !  
An original poem by Harriet N. Ralston.

"How often in deep distress when  
we murmur at our lot is deliverance  
near."

## For the Evangelical Visitor. CHRISTIAN DISCIPLINE.

Whom the Lord loveth he chasteneth, and  
scourgeth every son whom he receiveth.  
Heb. xii, 6.

The casual reader would think that the Hebrew Christians, when the apostle Paul had written his epistle unto them, were under some special affliction ; especially in reading the first part of the 12th chapter ; whereas he commenced by making allusion to the "cloud of witnesses," evidently referring to those ancient worthies, spoken of in the previous chapter, who "by faith" had suffered all manner of afflictions. Yes, had "trial of cruel mocking and scourging, bonds and imprisonments, stoned, sawn asunder, tempted, slain with the sword, wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, "of whom" saith he, "the world was not worthy." His aim, no doubt, in referring to the cruel suffering of those ancient saints, was to cheer those whom he was writing unto, and to make them understand that nothing can happen but what happened to others before. Hence, said he, "wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet," etc. "And let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." And as if would say, ye have not yet known what you may have to come through, "for ye have not yet resisted unto blood, striving against sin, and ye have forgotten the exhortation which speaketh unto you as unto children. My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and

scourgeth every son whom he receiveth."

Yes, dear brethren and sisters in the Lord, every son and daughter whom the Lord loveth he chasteneth, including all of the present age, who are the children of God, who do sincerely trust and love him. So all the references and admonitions of the apostle in his writing to the Hebrews are equally profitable unto us. Let us trust faithfully in God's care over us.

Dear fellow Christian, the writer of these lines knows from experience, and trusts that you also know from the same, that it is good and blessed to be chastised of the Lord. Oh who can express its preciousness, and although at the time of suffering under it, seemeth not "joyous, but grievous, nevertheless (that) afterward it yieldeth the peacable fruit of righteousness unto them which are exercised thereby." The allwise and merciful Father knoweth when we need chastisement, and will chastise us "for our profit, that we might be partakers of his holiness." It is of express necessity that we should be chastised of the Lord, for ourselves do not know really what is good for us. Therefore let us firmly confide in him, who knoweth what we need, and is able to do in us, and for us, far more exceeding than we are able to ask or think. And if we feel ourselves, as it were, getting in darkness, at any time, let us stay upon him who is able to guide and preserve us, or as the prophet said, "who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." Isa. l, 10.

Kindly excuse me, when I desist from giving any detail of experimental feelings. My reason is, that I do not count it really profitable to any party, because, fully believing that all individuals are different in their individualities, no two persons in the world are equally alike, either physically or mentally, and that he who "knoweth our frame" operates on each one according to his or her capacity.

Another reason I have is this: That we are commanded by Holy Writ, that "if any man speak (or write) let him speak as the oracles of God." 1 Pet. iv, 11. Also, "the prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Jer. xxiii, 28. Yet I do rejoice in joyous feelings, and in unison with the following: "Whom having not seen (Jesus Christ) we love: in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." 1 Pet. i, 8. I changed, as you see, the pronoun and put we instead of ye.

In conclusion I will quote that tender expression of the apostle Peter, and let us receive it as if addressed unto ourselves. "Beloved" saith he, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. iv, 12, 13. 'I do not by any means find fault to any other one who considers it profitable for others to rehearse his or her experimental feelings. No, no.

Praise the Lord for his care and goodness over us. My soul bless thou the Lord forever and ever. Amen.

A. B.

Stayner, Ont.

For the Evangelical Visitor.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they

be red like crimson, they shall be as wool. Isa. i, 18. If ye be willing and obedient, ye shall eat the good of the land. 19th verse.

As arrangements are being made to distribute the *Visitor* free to a number of persons and places, by kind hearts, willing hands and Christian friends, the writer felt impressed to write a short narrative under above text.

To achieve any plans whether temporal, physical or spiritual, between parties, the fundamental principle underlying all others is outlined in the 18th verse of the 1st chapter of the Prophet Isaiah. Come now let us reason together, saith the *Lord*. This applies to every sinner whether great or small, rich or poor, high or low, black or white. If man would have made this proclamation there would be room for doubt, but as the words fell fresh from the lips of God it obviates all room for undue reasoning. There never was nor ever will be a soul converted that will not heed this divine injunction. The first preparatory step to become associated with our Heavenly Father, depends upon our willingness to reason with God, but some may say, how can this reasoning be done? to which we answer, God reasons with mankind through his spirit and word. Sometimes when sin is engaged in the spirit it suggests better not do so, and often before sin is committed there is an impression made upon the mind not to do so, and often when the individual has engaged for years in sinful exercises, upon mature reflections the Lord speaks into the very soul that such a life will end in eternal misery, better repent and turn away from your sinful life; and when sinners will stop when such arguments are presented, and think over their life seriously, this is reasoning with God and in every case where persons yield to the influences of the spirit of God, duty is made plain to them and their reasoning with God, will be the very foundation of a reformed life, providing the individual will obey

as the spirit of God directs. But at this very instant while the spirit of God is at work, the evil spirit is also striving to induce the sinner, first with the idea that there is plenty of time to reform; and alas, too many yield to the reasoning of the evil spirit until in after life. Then the argument is often produced that your sins are too great, there is no use in your trying to reform. To such we would say: the Lord has very kindly given us these words, "though your sins be as scarlet, they shall be white as snow," etc. It would seem from these words that the Lord has taken every argument out of the way for the vilest of the vile to excuse him or herself of becoming associated with God and his children.

But at this juncture an expression comes to the mind of the writer. While attending a meeting in the city of Washington, D. C., an old man arose and asked if there was mercy in store for an old sinner, who lived in sin for 65 years, and was well educated, much of his time engaged as a reporter for the leading papers in the eastern cities, but a common drunkard all his life. The minister then asked the question before a large congregation, whether we have any promise for such a case, when one good old brother arose and quoted from St. John vi, 37, "and him that cometh to me I will in no wise cast out." These words of our dear Saviour only go to prove the words of our text. Thus we see a glorious ray of hope for the old drunken sinner when he repents and comes to Christ he has the promise of not being cast out.

But now we are confronted with another class who have appeared honorable but took the advantage of their fellowmen in dealings or may be embezzlement; as a man some years ago who attended the Moody meetings in Chicago, who once lived in Missouri and was clothed with honor and authority. He embezzled quite a large sum of money, on account of which he left

his family and tried to hide in Chicago for seven long weeks and finally attended the meetings referred to; and there became deeply convicted and inquired of Christian friends what to do to be saved. They pointed him to Christ, the Saviour of the world, in whom he claimed to believe; but finally he told Mr. Moody what he had done, how much money he had taken, etc. and asked, "now what shall I do?" To which Mr. Moody replied: "let us make this a subject of prayer until tomorrow noon and perhaps the Lord will give the answer." The next day noon the man was enlightened and convinced what to do without asking any one anything further, but said, "I will go home and confess it all and suffer the results," which he did and went to the state prison, rejoicing in the Rock of salvation, willing to suffer for he well knew he deserved it and therefore his sufferings were made light. Thus we find in all these cases, our text is verified by real experiences. In the 19th chapter of St. Luke's gospel and 8th verse we have the words of Zaccheus who stood before Christ and said, "Lord the half of my goods I give to the poor and if I have taken anything from any man by false accusation I restore him fourfold." Upon which confession the Lord said: "this day is salvation come to this house."

Sinner, believe it. Though your sins be as crimson or blood, upon true repentance and faith in the Lord Jesus Christ they shall be whitened as wool and snow. No room for you being discouraged.

Yes, says one poor woman who has seen better days, but by being deceived by the deceitful lust of the flesh fell low down, that she sees her life dwarfed, her cheeks wrinkled, her reputation gone, her friends unknown, and no one to care for her, thus despair seems to creep over her quietly but surely. Just now let me say to such, come reason with God for he loves you and will wash you in the blood of his dear Son. But you say, "I am so

bad, so vile, so sinful, my life would make me amenable before our courts of justice. Do you say that with all my debauched life I can be saved and washed white as snow?" I answer yes, because God says so and therefore I ask such sinners to read the narrative of just such a poor woman's experience, as recorded by St. John 8th chapter. Men condemned her and would have killed her but the Lord saved her. And so will he do for all who come to him in faith willing to leave and renounce their sins.

May God help many to come and reason with him is the wish and prayer of his servant.

T. A. LONG.

Howard, Pa.

#### BEWARE OF DOGS. PHILLIPIANS III, 2.

"And God said, let the earth bring forth living creatures after his kind, cattle and creeping things, and it was so. And God said, let us make man. So God created man in his own image. And God said unto them, replenish the earth and subdue it, and have dominion over every living thing."

Now in order to have dominion over all the beasts of the earth, it was needful to make friends of some of them. There is no better way to make friends with man or beast than to be friendly. So it seems that men made friends of dogs in order to conquer other beasts. We suppose dogs were used by the patriots to assist in protecting their flocks. However the Bible does not have much sympathy for dogs; dog money was not to be brought into the house of the Lord. It was an abomination unto the Lord. The first mention of dogs we find in the Bible that the dog did not move his tongue against man or beast in the night that the Lord smote all the first born in the land of Egypt. Then we find another good act, when the dogs licked the sores on poor Lazarus, which was a comfort to the poor man. Now we see that the tongue can be used for good or evil. In the first case the tongue was not moved; in the other case the tongue was the only member used. Then again, we find that dogs are spoken

of as an emblem. The Lord said through the prophet, their prophets are all dumb dogs, sleepy dogs. We do not suppose that the apostle had reference to any dogs of the canine family, neither such as the prophet said that are sleepy. We do not justify sleepers, all should be awake and on duty, all in their proper place; but the apostle says, "The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body," etc. And again he that bridled not his tongue, his religion is vain. How much trouble, how much evil, how much discord, has been caused by misuse of the tongue, in families, in communities and in religious organizations? That may all be attributed to the tongue.

But our text is, *dogs*. We shall beware of dogs. The Revelator says, "without are dogs." But the author of the proverbs gives us the nature of the dog comparing him with a fool: "As a dog returneth to his vomit so a fool returneth to his folly." But the apostle Peter gives us the true meaning of our text, foretelling us of false teachers, showing us the punishment of them and their followers. Now dear reader, I will not weary you, but read *carefully* the second chapter of the second epistle of Peter, and you will understand why Paul says, "*Beware of dogs.*" D. ENGLE.

Mt. Joy, Pa.

#### HE TOLD THE TRUTH.

"Phil, did you break that pane of glass in the greenhouse?" asked his father,

"Yes, father, I did," was the truthful, out-spoken reply.

"Then I shall expect you to save your pennies until you have enough to pay for a new window, unless you broke it accidentally. Did you?"

Phil hesitated for a second, then answered: "No, it was carelessness."

He told the truth, tempted though he was to do otherwise, and thus kept his "tongue from lying."



For the Evangelical Visitor.

**"GRIEVE NOT THE HOLY SPIRIT OF GOD."**

This tender and fatherly admonition of the Apostle Paul to the saints which were at Ephesus, is equally so needful to us of this present age, "who are made partakers of the Holy Spirit," inasmuch as it is the one and the self-same spirit that the people of God were and are, in all ages, sealed with unto the day of redemption.

Of all the exhortations given to man, in the word of God, no other one of more tenderness than the above, both in the expression and in its nature. The apostle gently beseeching those whom he wrote unto, to "walk worthy of the vocation (calling) wherewith they were called, with all lowliness and meekness, with longsuffering, forbearing one another in love"; and further extending the admonition in saying, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv, 30. In all ages, and until the end of time, the Christian stands in need of warning, surrounded as he is, with weakness and infirmities in the flesh, enemies within and without, has to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." Those evil propensities must be daily crucified, for if we harbor or give room in our heart, even, to any sinful thought, we are thereby grieving the Holy Spirit. As David said, "If I regard iniquity in my heart, the Lord will not hear me." (Psalms lxvi, 18.) And the consequence would be to suffer an unspeakable loss; whereas it is impossible for the Spirit of God to be in any communionship with any thing but "true holiness," equally as it is impossible for light and darkness to dwell together. All Christians were and are made partakers of the Holy Spirit, (not including nominals, for they are not Christians.) Those who trusted in Christ, through the hearing of the Gospel, when they believed the glad tidings,

were and are sealed with the Holy Spirit, or rather repeat it, in the words of the apostle,—"In whom ye also trusted, (in Christ) after that ye heard the word of truth, the gospel of your salvation, in whom after that ye believed, ye were sealed with that Holy Spirit of promise—which is the earnest (foretaste) of our inheritance," etc. (Eph. i, 13, 14.)

We cannot fully comprehend the loving care and protection of that guide and comforter, the Holy Spirit; it surpasses our comprehension. The expression itself, "Grieve not the Holy Spirit of God," implies an unutterable loving tenderness and sympathy toward us. It does not say, offend not, nor insult not, No, but says "grieve not," which means in another language, to not make sorrowful the "Holy Spirit." A parental affection and love is grieved if seeing the offspring going astray, not insulted nor offended. No, but is grieved. Hence the very expression used by the apostle, ought to constrain us in love to dedicate ourselves afresh to the care of Him who "careth for us," and who can take the leading of our thought, word and action, for fear of thinking, saying, or doing any thing that would "grieve the Holy Spirit of God." Oh, Father in heaven, "make and keep us pure within."

The admonition, "grieve not the Holy Spirit," implying a possibility to stray from God, and although fully believing, as the apostle James said, "that to God is known all his works, from the beginning of the world," nothing at random in the whole universe. Nevertheless fully believing also, that God in His own infinite wisdom, in order to make us happy, that we ourselves *must* work out our own salvation, by denying ungodliness and unworldly lusts, and live soberly, righteously and godly in this present world; for ourselves shall be the means either to work out our own happiness or our own misery. I agree with a certain one who said, "Our fate is in our own hands, and our

blessedness and our misery the exact result of our own acts." If we comply with God's requirements, and obey the divine directions given us, God will work in us "both to will and to do of His own good pleasure," and in adhering to the precept given us in the word of inspiration, then we shall be preserved. Paul in his letter to the Hebrews, chapter 6, makes mention of the fearful result and consequence which shall happen to those who were once "made partakers of the Holy Spirit," if they shall fall away. But "though" says he, "we thus speak, we are persuaded better things of you, and things that accompany salvation." (Heb. vi, 9.)

Dear brethren and sisters in Christ, let us take all these admonitions of the apostle Paul home to ourselves, they are just so beneficial to us, at this present time, as they were to the Hebrew brethren, or to the saints which were at Ephesus in the days of Paul.

Therefore, dearly beloved—*grieve not the Holy Spirit of God*. And now I will only add in conclusion and in conjunction with the apostle, may, "the very God of peace sanctify us wholly, and I pray God, our whole spirit and soul and body be preserved blameless," until we reach the abode of bliss, where sin nor sorrow shall never enter.

A. B.

Stayner, Ontario.

For the Evangelical Visitor.

**WHY WE DRESS SO.**

Dear readers of the VISITOR: If God gives me grace I will try and write a few thoughts in regard to dress. We are sometimes asked the question why do you dress so peculiar. By reading the old Bible we understand that God's people always were a peculiar people, not only in one way, but in many ways; and when Christ came into this world, it seems it was not done away but made more plain, so that we can understand what we shall do and what we shall not do, after that we have repented of our sins

and have been converted and our sins blotted out and have received the Holy Spirit then we can claim that we are born of God; now it becomes us to follow his teaching which are so many, and will take a life time to observe them all. The Christians find something to do every day. After we have been washed with the blood of the Lamb and can see how Jesus suffered and died for us that we may live, we think we would have no desire to follow the fashion of the world, but rather desire to follow a meek and lowly Saviour, that we may present our bodies a living sacrifice holy and acceptable unto God, which is our reasonable service; and be not conformed to this world, but be transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God. Rom. xii, 15. If we are willing to be led by his Holy Spirit, we will surely be led down into the valley of humiliation.

I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair or gold, pearls or costly array, but which becometh women professing godliness, with good works. Tim. ii, 8, 9. Peter says, whose adorning let it not be that outward adorning of plaiting the hair and wearing of gold or putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

We are happy to say that Bro. A. Myers, from Freeport, Ill., was here with us on Aug. 23rd, holding meetings which we enjoyed very much. He preached three sermons, Sunday morning, Monday evening, Tuesday evening. Sunday evening there was no meeting on account of the heavy rain. The attendance was much better than it was at the meeting we had before. Some seem-

ed to show an interest in the sermons which were spoken with power from God, we trust. We hope some of the good seed which was sown will bring forth fruit in their season. There is an appointment made again at the same place on the 20th of Sept. Hope the Lord will bless the work here in the city. We trust the brethren and sisters will not forget to carry it before the Lord in prayer that his work may prosper here as well as at other places.

O Lord help me to live,  
While here on earth I stay;  
That I the crown of life receive,  
When done with life's dark days.  
Pray for an unworthy sister.

L. H. B.

Chicago, Ill.

#### For the Evangelical Visitor. HOW WE ESCAPE.

How shall we escape if we neglect so great salvation? Heb. ii, 3. And if the righteous scarcely be saved, where shall the ungodly and sinner appear? 1 Pet. iv. 18.

O how shall we escape if we neglect so great salvation? How many of us are neglecting our soul's salvation. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that you should earnestly contend for the faith which was once delivered unto the saints. We, as Christians, should be very careful how we live when we look at the way that the apostles lived; what God-fearing lives they lived; how earnest they were and how careful in trying to do nothing but what was pleasing in the sight of God. Yet Peter says, if the righteous scarcely be saved. I for one must feel myself far behind what Peter was, and I think the Christian church also has need to read the epistle Peter wrote, and try and bring it into practice. How many lessons we could learn and how much better and holier men and women we would be. And if the righteous scarcely be saved where shall the ungodly and sinner appear? Oh I think this should be enough to soften the hardest heart. Oh sinner

stop and think, and meditate over these words. What must be your awful doom if you neglect so great salvation; for the word of God says, how shall we escape; as much as to say, there is no way to escape if we neglect so great salvation. Oh I would say, give yourself up to the Lord; become willing to take up the cross, for if we will not be cross bearers we cannot be crown wearers.

Oh do not let the word depart,  
And close thine eyes against the light;  
Poor sinner, harden not thy heart,  
Thou wouldst be saved, why not tonight?  
Our blessed Lord refuses none,  
Who would to him their souls unite;  
Then be the work of grace begun,  
Thou wouldst be saved, why not tonight?  
From one who loves your soul.

#### GOD'S PARENTAL CARE.

In front of a window where I worked last summer was a butternut tree. A hummingbird built her nest on a limb that grew near the window, and we had an opportunity to watch her closely, as we could look right into the nest from the window. One day there was a very heavy shower coming up, and we thought we would see if she covered her young during the storm; but when the first drops fell she came and took in her bill one of the three large leaves growing close to the nest, and laid this leaf over so it completely covered the nest. Then she flew away. On looking at the leaf, we found a hole in it; and in the side of the nest was a small stick that the leaf was fastened to or hooked on. After the storm was over, the old bird came back and unhooked the leaf, and the nest was perfectly dry.—The American.

The humblest disciple has his Gethsemanes, and should meet them unflinchingly.—Speare.  
Small service is true service while it lasts.  
The daisy, by the shadow that it casts,  
Protects the lingering dewdrop from the sun. —Wordsworth.

For the Evangelical Visitor.  
BE READY.

Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh. Math. xxiv, 44.

Dear brethren and sisters and readers of the VISITOR, I have been reading the VISITOR for more than three years, and it was often shown to me that I should write. But I would always put it off, and say my writing was of no account, but at last I made up my mind to make the attempt.

It often occurred to me how important it is that we should be ready for that solemn change which is awaiting us, for it is a long journey, and from which no one returns; as the tree falleth so it lieth.

Oh what a judgment that will be, when every secret of our hearts shall be made known, and if we fail in one point we shall be guilty of all. I feel myself so prone to sin that some times I am tempted to give up all in despair. But then when I read God's word, I am glad to learn what is impossible with men, is possible with God, and that he is merciful, and will forgive our short comings, if we ask him with a true heart in faith. He always hears the cry of his children. I wish I could always say, Lord not my will, but thy will be done. It would be so much easier to fight the battle of life, but I often fear that I will come short of that rest that remaineth for the people of God.

I would crave an interest in the prayers of God's people, that I may be more pure in heart, and lead a spotless life.

Yet a few words about the VISITOR. It is a welcome visitor to me, as we live away from the brethren and don't often get to meeting and we are living in the midst of a proud and non-professing people. We have many temptations that we would not have if we were living among the brethren. I notice the children's department is omitted so often. I hope they will not be forgotten, as there may be some good seeds sown in some young and tender hearts,

that may cause them to turn to God in their young years. From sister,  
M. G. K.

Wichita, Kan.

QUENCH NOT THE SPIRIT.

By the help of God I will try and write a few lines for the welcome VISITOR. For some time I have felt impressed to do so but put it off from time to time. This morning I have made up my mind to not delay it any longer. The words at the head of this article should be earnestly taken to heart. "*Quench not the Spirit*" was not said to be trifled with, but to be heeded; although I must acknowledge that I often am not so careful as I should be, but it is my desire. As I was reading the VISITOR through I noticed something in it that still made me feel more like writing. I think the Saviour is so good to us, is always ready to help us and he says, "I will never leave you nor forsake you." No matter what our circumstances in life are there is a promise for every condition. If our lot in life is not what we would desire it to be yet we should not be discouraged, God knows what is best for us. The poet has so beautifully expressed my feelings in the following lines that I will insert them here.

Teach me yet more of thy blest ways,  
Thou holy Lamb of God;  
And fix and root me in thy grace,  
So dearly bought with blood.

And in this connection I will not forget the unconverted. I do wish that there would be more of an inquiry after Christ. Sinners, it is such a good way, it is the only safe way. I would like to see more coming to Him. I have been on this way for nearly four years and I am not tired of the way, for I know if we prove faithful to the end we shall receive the crown.

I would yet say if any one should see that I don't walk in the light, I would thank them if they would tell me, as I don't want to be led astray. I would ask an interest in your prayers that I may be faithful. From a young sister,

SARAH E. STONER.

Martinsburgh, Pa.

SOMETHINGS THAT JESUS WAS NOT.

It will be well to constantly bear in mind, in these days of popular, formal religions that Jesus

*Was not a Formalist.* He neither read his prayers nor his sermons, and held his most important meetings out of doors.

*Was not a Politician.* Though great issues were at stake in his nation, he insisted that his kingdom was not of this world. There is no doubt, however, that had he lived in this day and nation, he would have been active in all great moral questions.

*Was not a Place Seeker.* We are willing to work, but we are fastidious about it. We are ready for the high but not for the lowly place. We are not ready to take hold anywhere. And yet it is only to such loyal spirits that the Master can entrust the interest of his kingdom. The worldly ambition that would have its own way and make its own choice utterly unfits us for true service. The plain truth should be spoken, and the humiliating lesson learned, that, as we rise in our own estimation we decline in that of the Master. We think ourselves above such work, but he thinks us beneath it; while the reassuring truth comes to all humble, loyal hearts that true honor is in simple obedience.

*Was not Popular with the so-called "Higher Classes."* Not many of the rulers believed on him. Popularity is the rage of this generation. People must have a popular preacher, a popular congregation, a popular choir—in fact, everything must be popular; then things go real nice and smooth. Much of the favor shown by rich people now comes not because the world is better, but because of a spurious Christianity which satan seeks to have substituted for the genuine.

*Was not Conformed to this World.* There is no evidence to show that he ever united with any of the secular societies of his day, that he ever even entered a lodge room of any order, except the "secret place of the Most High."



*Was not Unmindful of His Dependence upon God.* If ever there was one who could live without prayer, that one was Christ. And yet what a life of devotion! He always found time to retire for secret prayer. Instance his withdrawal to the mountain after the five thousand were fed. But, it would seem that we find too little leisure in this busy life of ours for self-communion and prayer. The cares of the world crowd Christ out of our daily life, and as some one has expressed it, we are "bustled out of spirituality." No one should dare to go out to meet the pressure of business, the trials of almost every hour, the duties that throng our pathway, unless strength had been gained in the closet and the assurance given, "I will never leave thee, nor forsake thee." As the Mosque of St. Sophia is still fragrant with the odor of the musk, which tradition says was mixed with mortar in which the stones and bricks were laid more than a thousand years ago, so the perfume of the morning hour of devotion will abide with us through all the heat and burden of the day.

*Was not Self-Conscious.* Though very God incarnate, He walked the earth as the humblest of men. While He needed not to have suffered at the hands of men, he patiently submitted to their indignities. The greatness of His life is its astounding simplicity. And yet, one of the greatest charms of character is simplicity, but it is the charm which of all others appears to be most difficult of attainment or preservation. Simplicity is the note of real refinement, of thorough taste and of genuine culture. The absence of it is the evidence of some form of immaturity, some kind of crudity of taste. The greatest things, the most beautiful things, and the most enduring things are always simple. When Savonarola was put to the rack with the expectation that many secrets would be wrung from him, he declared that his secrets were few because his purposes had been great. The more comprehensive the man's

character, the greater the work of art, the more marked will be the element of simplicity in both. Real elegance is a rare quality, rare, apparently, because most people confuse it with some form of display or elaboration. In mind and character, as the instruments of influence and of pleasure multiply, simplicity seems to slip away. There are a few who can secure prosperity without parting with simplicity. First elaboration and then some false note of self-consciousness, inflation, or that kind of social pride which is only another name for vulgarity, are likely to manifest themselves—Sel.

#### THE GIFT OF SILENCE.

The gift of prophesying or the ability to speak to edification, exhortation, to comfort is one of the most important gifts in the church of Christ. The apostle while exhorting his Christian brethren to covet earnestly the best gifts bade them to "covet to prophesy," and "forbid not to speak with tongues." But valuable as is the gift of prophecy, the gift of silence is sometimes scarcely less important. In many things we all offend and there are few things in which men offend more frequently than in words. "By thy words thou shalt be justified and by thy words thou shalt be condemned." "Out of the abundance of the heart the mouth speaketh." "If any man offend not in word the same is a perfect man, and able also to bridle the whole body." But "If any man among you seems to be religious and bridled not his tongue but deceiveth his own heart this man's religion is vain." James i, 27. To bridle the tongue is not necessarily to keep silence, for the bridle is of use to *guide* and control as well as to restrain, but until the tongue can be kept quiet and schooled in silence there is very little chance to train it for useful service. It is a great thing to learn the lesson of silence, and to apprehend the meaning of those words. "The

Lord is in his holy temple, let all the earth keep silence before him." "Be still and know that I am God." It is a great thing also to be able to keep silent in the presence of enemies like the Psalmist who said "I will keep my mouth with a bridle while the wicked is before me." Such silence is most fitting in many cases, and if attained would restrain many unruly and troublesome tongues and save many a soul from sore afflictions. It is extremely important that men should know how to keep silent under assault, provocation and abuse. Such occasions for silence are by no means rare; Christian men are liable to be subject to abuse and wrong where words are vain and only aggravate the trouble. If at such times they give way to passion and say things which are needless and severe they will speedily see their folly and lament it when lamentation is in vain. Many a man ruins his cause by defending it. He is wronged and he breathes out his complaints with such bitterness that people distrust him and think there must be some ground for the accusations brought against him other wise he would not be disturbed by them. This reasoning is often unjust, nevertheless men will reason thus and innocent and excitable persons may suffer unjustly while men possessed of the gift of silence maintain their equilibrium and when the storm is over are found standing unharmed ready for another blast. Cultivate the gift of silence, learn to stand like an anvil beneath the hammer's stroke and let no assault or insult betray you into ungarded words remembering that the tongue must be watched, and pray with the Psalmist "Set a watch, O Lord before my mouth, keep the door of my lips."—Sel.

Do not despair. Do not imagine that God has forgotten you. If you are in the way of duty, of faith and of prayer, be sure that somehow, through the common incidents of a common day, he will guide your feet into the right path.



**EVANGELICAL VISITOR.**

A Semi-Monthly Religious Journal.

Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Tunkers" for the exposition of true practical piety among all classes.

SUBSCRIPTION, per year, \$1.00; six months, 50 c. Specimen copies free.

**EDITED AND PUBLISHED BY**

H. DAVIDSON, Abilene, Kansas.

To whom all communications and letters of business are to be addressed.

TO CORRESPONDENTS.—Write only on one side of the paper with black ink, and not too near the edge.

No communication will be inserted without the author's name. Not necessarily for publication, but as a guarantee of good faith.

All communications for this and each subsequent issue of the "Visitor" should be in not later than the first and fifteenth of each month.

If you wish your papers changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the VISITOR in ten days from date of issue, write us and we will send you the necessary No.

If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will state to what date payment is made. For instance, April 88 means that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

To those who do not wish to take the VISITOR longer we would say, when you write us to discontinue the VISITOR, please send us also the balance of your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas.

Abilene, Kansas, Oct. 1, 1891.

**ANOTHER VOLUME.**

With our last issue we closed our four years' work as editor of the EVANGELICAL VISITOR, and when we take a review of those four years' work, we are glad that we can say the Lord has been our helper.

During these years we have met with much to encourage us and many things to brighten our pathway, and to help us to bear the trials that persons placed in our situation must expect to meet.

No doubt our patrons have in some instances felt sorry for some things that they have seen published in the VISITOR, and perhaps could hardly persuade themselves that they should have been published. Well we think, too, that there were articles published that had better not have been, but whether all could agree as to which should have been published and which

should not have been, we think it very doubtful. So, too, with sermons that are preached. There may have been and no doubt have been expressions made that even the minister himself would much prefer that would have been left unsaid.

But should this really be a cause of especial criticism? We think not. No doubt the human family generally concedes that we are fallible. There may be exceptions even to this general idea. Some may claim for themselves perfection and others may, while admitting that they have their shortcomings, not be willing to permit it in those who are placed in a public position of trust. Well we do not want to plead any justification for mistakes made, but we do want to plead that the true Christian spirit is forbearance.

Then again of all the means of Christian education that we have, there is none more effective than that of a pure and fearless religious paper, published in the interest of evangelical truth. It is an educator in a different sphere than any other means that are made use of to reach the public ear, and may we not say the heart too? Then, too, the articles published are not intended as personal abuse or personal criticism of some individual, but no doubt it is taken personally because it meets their case and they feel consciously reproved, and it may be the innocent cause of offense. But should that be a reason why we should refrain from reproofing sin or pointing out those things that we have reason to believe are injurious because some person feels aggrieved? Is it not the duty of every true child of God, of every public educator of Gospel truth, to warn every person against sin and its consequences?

But we are sometimes met with the expression of the Apostle Paul; "If meat makes my brother to offend I will eat no flesh while the world standeth", and that is applied to mean that we should say nothing that would be offensive to any brother or sister. But can that

be true as applied in that manner? We think not. We think another construction can with propriety be put upon it; but we forbear. We might pursue this course of reasoning to almost any length but we have no wish to do it. We will only say we are here to do good and so far as we can by the help of God we will try and do it honestly as we have light, and fearlessly so far as we have the conscious approval of Him whom we have faithfully vowed to obey. If we err we trust we may have grace to receive reproof and instructions from the least of God's children.

But again we would like to define our position and will say so far as concerns our own writing we are answerable to God and the church for the doctrine advanced, and if we make any mistake we want to be corrected and we trust we will have grace to bear it.

So far as regards selections we would like to explain. We think that some people get the impression that they are mainly of our own selection. But that is a mistake. Nearly all that are published, and many that are not published are sent us by others. Very often, as the expression of a thought seems to be the sentiment of the one who makes the selection, we see no good reason to exclude them, and especially when we are scarce of original matter we publish them. These articles may probably come from some who are not so gifted with the pen, and yet they desire and have a perfect right to contribute to the columns of the VISITOR, yet we have frequently refused to publish them for reasons we thought justifiable. Now in both these cases we are probably censured some because we printed them and they seemed to touch a sensitive spot; others because we refused to publish them. We think in these cases great forbearance is needed; and let us consider duty rather than personal preference or personal grievances.

But as refers to original matter, we think that generally our corres-

pondents have done well and we do thank them for what they have contributed. We hope they will continue. But there are some who have formerly contributed that are now silent. We do not know why; perhaps we have omitted to publish all and that has made them indifferent. We hope that such is not the case; if it is, we trust they will reconsider their duty and again take up their pens.

Now in conclusion dear brethren, under God's especial direction with your prayers, we will enter upon the work with new courage, believing that God will guide us all and give us all grace to bear and forbear and that the future of the Church, as well as the future of the VISITOR, will be onward and upward until the Master will say it is enough; come up higher; and may God have all the praise.

Now that we are giving a nice book as compensation to all who will labor to obtain subscribers, we hope every person receiving our prospectus will make a thorough effort to obtain at least one of the books promised; and if you succeed in obtaining more, you will be entitled to one book for every five new subscribers. If you don't want them for yourself they will make nice presents for friends. Who will get the largest number? Then too, we give to the early subscriber the VISITOR free until Jan. the first, and that would make a very cheap paper. We would not think of doing this if we did not believe that when once the VISITOR is introduced into the family it will be continued. To those who desire to work as agents and do not receive the prospectus, if they will write to us we will send them.

We publish in this issue a communication from the pen of Bro. A. M. Engle, urging the importance of correspondents signing their names in full to their articles for publication in the VISITOR. We trust the matter will be fully considered by all. We are aware that there are

two sides to this question, but it would frequently relieve us from censure if it was generally done.

We trust that all who will favor us as agents will work actively to secure all the subscribers they possibly can between this and Jan. 1st. We are already receiving inquiries for Drummond's Bible lectures and we trust to be able to send out many hundred copies of the book. Who will secure the largest number? All wanting sample copies of the VISITOR and prospectus will please notify us and we will send them.

#### BENEVOLENT FUND.

R. E. Hershey,	\$1.00
Abraham Means,	1.00

#### LOVE FEASTS.

FRANKLIN CO., PA.—We announce communion services at Mowersville church on the 17th of October next. A cordial invitation is given to all.  
S. DOHNER.

At the Mowersville meeting house, Franklin Co., Pa., Oct. 10th and 11th, 1891. A cordial invitation is extended to all who can attend.  
JOSEPH BURKHART.

At the Austrian meeting house, Franklin co., Pa., Oct. 13th and 14th, 1891. A general invitation is extended to all who can come. Railroad Station, Greencastle, Pa.  
GEO. S. WINGERT.

The love feast or communion service on the north side will be held at Zion meeting house, 7 miles north of Abilene in Dickinson co., Kan., Saturday and Sabbath the 7th and 8th of Nov. A cordial invitation is extended to all.

The Brethren will have their Love Feast at Chestnut Grove church, Ashland county, Ohio, Saturday and Sunday, October 17th and 18th. An invitation is extended to all. Those who wish to attend can address,

SAMUEL WHISLER.

Ashland, Ohio.

At the home of Bro. S. H. Lighthill, Paulding co., Ohio, two miles northeast of Oakwood, on Oct. 24th and 25th, 1891. Railroad station, Oakwood, on the Nickle Plate. A cordial and hearty invitation is given all. We do hope and trust that there will be a good representation from the sister churches, as it will very much influence others for good. Come, and by addressing S. H. Lighthill, you will be met at the train. Brethren, don't make excuses, but come.—Oakwood, O.

#### A HARVEST MEETING.

According to the previous appointment, the brethren and sisters of north Illinois, to the number of thirty or more, met at the Independent U. B. Church in Polo, at 2 P. M. Sept. 12, 1891. An enjoyable time was had. The weather was nice, the roads good, and the ministry well represented, there being seven in attendance; and best of all, the Holy Spirit manifested itself in a way that the world could see there is a reality in the religion of Jesus Christ. Thanksgiving for a bountiful harvest and good health, was the order of the afternoon meeting, which in its very nature is conducive to spiritual vitality. The meeting was continued over the Sabbath, and many good points were brought forth from that word which is "quick and powerful, and sharper than any two edged sword."  
C. STONER.

Believers remain humble even in their glorification.—Canstein.

Prayer is the spring of joy, the secret of emancipation from trouble.—Cummings.

The least flower, with a brimming cup, may stand  
And share its dewdrop with another near.  
—Mrs. Browning.

Our business is to stay ourselves upon the Lord, and to fully realize the truth, that all things will be found to work together . . . for the very best . . . to those that above all things desire to love and serve Him.—John Barclay.

For the Evangelical Visitor.

Purer yet, and purer, I would be in mind;  
 Dearer yet, and dearer, every duty find;  
 Hoping still, and trusting God without a  
 fear,  
 Patiently believing He will make all clear.  
 Calmer yet, and calmer, trials bear and  
 pain,  
 Surer yet and surer, peace at last to gain;  
 Suffering still and doing; to His will re-  
 signed,  
 And to God subduing, heart and will and  
 mind,  
 Higher yet, and higher, out of clouds and  
 night,  
 Nearer yet and nearer, rising to the light;  
 Light serene and holy, where my soul may  
 rest,  
 Purified and lowly, sanctified and blest.  
 —Sel.

For the Evangelical Visitor.  
 WATCH.

When the Saviour pardoned my sins, years ago, I promised to serve him while life would last. His word tells me that he that endureth to the end shall be saved. Now under the many blessings which the Lord has bestowed on me, I feel it a duty as well as a privilege to help along with the VISITOR. I love to read it along with the word of God. I can learn many useful lessons by reading others' experiences. We need to watch for there are so many things now to keep the minds of the people engaged, outside the word of God. If people were half as interested in the work of their soul's salvation as they are in worldly things there would be many hours spent in thanksgiving and praise, which are spent in idle talk and vain things. While reading the word of God I feel as if the end of all things is near at hand. If every reader of the VISITOR will please read the 24th and 25th chapters of Matthew, they can there find that we have need to watch that no man deceive us, and need to watch for we know not what hour the Son of man cometh. Some time ago one that has been long on this good old way said to me, in these days there is much said about praying, but not much said about watching. It left a deep impression in my mind. Remember your sister in christian bonds.

MARY A. STEM.

I felt impressed to write a few lines to our dear brethren and sisters, as I was, alone all day reading the word of God with tears and prayer to God. We read St. John, xv, 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." 8th verse, "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." Dear brethren and sisters, let us be true to our Lord, Jesus Christ and let us then strive to be obedient in all things that the yoke may become easy and the burden light through love. We read in Romans viii, 14, "For as many as are led by the Spirit of God, they are the sons of God." 15th verse, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba Father."

16th, "The spirit itself beareth witness with our spirit, that we are the children of God." 17th, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified together." 18th, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

I beg an interest in your prayers that we may ever be found faithful to the end of our days.

Jesus, Lover of my soul,  
 Let me to thy bosom fly,  
 While the nearer waters roll;  
 While the tempest still is high;  
 Hide me, O my Saviour hide,  
 Till the storm of life is past;  
 Safe into the haven guide,  
 O receive my soul at last.

Your sister in Christian love,  
 B. C. B.

#### AN ANSWER.

[The following article appeared in a previous number of the *Herald of Truth*, a number of years ago, and by request we republish it; and we sincerely hope many may be benefited thereby.]

In No. 2, of Vol. 3, an explanation is desired on 1 Cor. xi, 10, "For

this cause ought the woman to have power on her head because of the angels." Wishing to contribute my mite, I will endeavor, according to my limited understanding, to give my views on this subject.

"For this cause." What are we to understand by this phrase? My humble opinion is that it means for the "cause" of subjection and close adherence to the divine inspiration given in the preceding verses of the same chapter, and that we, as a sisterhood, for subjection's sake "ought to have power on our heads," to cover them as is plainly shown by holy inspiration as well as by nature, which is the work of the Creator himself.

"Because of the angels." Why? Because they are in subjection, yielding obedience to our heavenly Father. How much more, then, ought we poor, sinful mortals humble ourselves in his sight? Having the angels as examples of obedience, we, who are greatly their inferiors, should be ashamed not to come into subjection. In the above mentioned chapter we read, "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven let her be covered." "Judge in yourselves: is it comely that a woman pray unto God uncovered?" Paul here wishes to impress on the mind of believers that the importance of coming before God with reverence and veneration, and inasmuch as man is the image and glory of God, he should honor him by coming before him with his head uncovered. The woman, being "the glory of the man," and originally taken from his side, should show submission and subjection to him by appearing before God with her head covered, as commanded by him, and especially so "because of the angels;" that is, as the angels



reverence and obey their Head, the woman should do likewise. In the 15th verse we read, "Her hair is given her for a covering." This is a natural covering, and must not be understood to mean the same as that spoken of in the foregoing verses. The apostle does not have reference to her hair as the covering which she must put on. The covering of the head on the part of the woman is a token of respect, humility and submission. When a woman engages in divine service, as praying, singing, reading, giving thanks, or meditation, which are important and necessary duties to be observed every day, by every true and faithful Christian, I am constrained to believe that it is the duty of sisters in Zion daily to wear a covering. Sisters dear, can we not bear a little mocking and laughing, a little trouble and toil for our Saviour's sake, who bore so much for us? What sore anguish must he have felt for us, when he sweat, as it were, great drops of blood for us! Oh! let us bring this near to our hearts and consider what manner of love he has for us! Will this not touch every hardened heart? Then let us deny ourselves, take up the cross and follow him daily.

"With her head uncovered, she dishonors her head," and of such, Paul says, "Let her also be shorn," that is if she will not cover her head as becometh a woman, then let her hair be cut off; but if this be a shame to a woman, which it indeed was and yet is, then, as the apostle says, let her wear a covering. "For if the woman be not covered, let her also be shorn." Now if a woman's hair be her covering, what propriety is there in the language, "Let her also be shorn, if she be not covered?"

"For a man indeed ought not to cover his head," etc. Hear again it is evidently implied that woman ought to cover her head. Then again what propriety would there be in admonishing women to place a covering on their heads if they by the natural covering of the hair,

have it already? If Paul, in speaking of the covering which women should wear, when they pray, etc., had meant the hair, he would have needed only to tell them not to wear it short. He, however, also gives instructions how the hair should be worn. He says, a man should not wear his hair long like a woman, but should cut it off in a becoming manner. I would, therefore, entreat every Zion-loving brother that you do not let Satan and his servants cut and comb your hair for you; but wear it as though you were separate from this world, and as it becomes you, seeing you should conform to the image and glory of God. The same we would say in reference to dress, also, both to the brethren and sister. We entreat you for your salvation's sake, suffer not yourselves to be carried away by Satan's vanities. Do not allow yourselves to drift on the popular current of vice and folly. Forsake the fashions of the enemy's invention. Be temperate in all things. Consult modesty, and the Lord will be pleased with your conduct. Let the sisters, then, when coming before God, to entreat Him for his blessing, or assemble before God for worship of any kind, appear with a plain and modest covering on their heads, "because of the angels." Dear young sister, let us follow the example laid before us by our pious Christian mothers; for I sincerely believe it was practiced in the days of the apostle when he said, "For after this manner, in the old time, the holy women also who trusted in God adorned themselves;" and as it has long been an established and adopted rule in our primitive church, let us who are in this latter evil day not permit it to fall to the ground. The time of our earthly pilgrimage will not be long. Let us, therefore, remain as a faithful church until the Lord's coming. Let us strive together hand in hand and heartily, with renewed energy, daily to separate ourselves from this world and conform ourselves

more and more to the image of Christ and his church, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without a blemish." Therefore let us conform ourselves as one united body, clothed with love and humility, as we profess to be soldiers of a spiritual kingdom under the control and direction of our great Captain, Christ Jesus, and as such let us all have the same order. "A city that is set on a hill cannot be hid."

Ye sisters dear, oh, do revere  
Your mighty God and King!  
Honor your head, as Paul hath said,  
When thanks to Him you bring.  
A Young Sister.

#### THE BEAUTY OF QUIET LIVES.

There are great multitudes of lowly lives on the earth which have no name among men, whose work no pen ever records, but which are well known and unspeakably dear to God. They make no noise in the world, but it needs no noise to make a life beautiful and noble. Many of God's most potent ministers are noiseless. How silently the sunbeams fall all day long upon the fields and gardens, and yet what joy, cheer and life they diffuse! How silently the flowers bloom, and yet what sweet fragrance they emit!

How silently the stars move on in their majestic marches around God's throne, and yet they are suns of worlds! How silently God's angels work, stepping with noiseless tread through our homes, and performing ever their blessed ministries about us! Who hears the flutter of their wings, or the faintest whispers of their tongues? And yet we know they hover over us and move about us continually. So Christ has many lowly earthly servants, who work so quietly that they are never known among men as workers, whom he writes down among his noblest ministers. They do no great things; but they are blessings, oftentimes, perhaps unconsciously, wherever they go.—Sel.



FRANKLIN CO., PA.—Our harvest meeting was held on Thursday, Aug. 13, at Bro. Martin Overholser's. The meeting was largely attended. Nine ministers were present. Bro. Aaron, John and George Wenger were with us on the occasion and spoke from Genesis viii, 22. Many good impressions were made and our hearts were made to rejoice for the many blessings we enjoy from God's right hand. S. D.

FRANKLIN CO., SEP. 6.—Our regular Sunday service was held at Pleasant Hill meeting house. The house was crowded. After preaching the large audience went to Shaffers' mill, near Rocky Springs, where three were baptized, one sister and two brothers. The one brother was old father Oyer, 81 years old. We trust his last days will be his best days and we hope many more will come before it is too late.

#### CALL THEM IN.

"Call them in!" the poor, the wretched,  
Sin-stained wanderers from the fold.  
Peace and pardon freely offer,—  
Can you weigh their worth in gold?  
Call them in—the weak, the weary,  
Laden with the doom of sin;  
Bid them come and rest in Jesus,  
He is waiting, "Call them in."  
"Call them in,"—the Jews, the Gentiles,  
Bid the stranger to the feast.  
Call them in—the rich, the noble,  
From the highest to the least.  
For the Father runs to meet them,  
He hath all their sorrows seen;  
Robe, and ring, and royal sandals  
Wait the lost ones;—"call them in."  
"Call them in,"—the broken-hearted,  
Cowering 'neath the brand of shame.  
Speak love's message, low and tender,  
"Twas for sinners Jesus came.  
See! the shadows lengthen round us,  
Soon the day-dawn will begin.  
Can you leave them lost and lonely?  
Christ is coming;—"call them in."

SARAH DOHN.

Orrstown, Pa.

#### MOVING WESTWARD.

Bro. Reuben Rosenberger and family, formerly of Brown co. Kan., moved to Mesa, Maricopa co., Arizona, Salt River Valley, Aug. 15, '91. Twenty-four hours after

their arrival to their new home they were called upon to break earthly ties with a three year old daughter who was taken ill on the train with diphtheria. Mesa is a Mormon town but the Gentiles are speedily occupying their place.

In March '91, Bro. Isaac, Aug. 24, '91, Bro. Albert Franklin and Jno. Franklin, with their families, all formerly of Brown co., Kan. moved to Ontario, Sanbernardino co., Cal. where they are temporally located with the undersigned who, formerly of Dickinson co., Kan. moved to this state, Dec. 20, '90. We are informed that others are contemplating to follow. Ontario is a model colony, very well suited for the location of the Brethren. It is situated about forty miles east of Los Angeles and about sixty-five miles east of the Pacific coast on the Southern Pacific R. R., a place where the sale of liquor is forbidden, the home of many good citizens and Christian people.

In conclusion will say when you brethren and sisters meet with one another in your respective places of worship, remember at a throne of grace a few who for the present are deprived of many church privileges that you are blessed with, which we oft times do not appreciate as is our duty.

Leaving every day behind,  
Something which might hinder.  
Running swifter every day;  
Growing purer, kinder.

Lord so pray we every day;  
Hear us in Thy pity,  
That we enter in at last,  
To the holy city.

R. E. HERSHEY.

For the Evangelical Visitor.

Dear Brother: As the VISITOR is now well established, and no doubt read with interest by many, I will venture to make a few suggestions in reference to articles contributed and published.

I think it would be much more satisfactory to the readers in general (and to some especially) if the articles had the names of the writers or contributors attached. It would

very often, and generally, be of much satisfaction to the reader. When reading an article if we know who is the author, and where he or she lives and know their post office address, we feel almost as being in their presence, and can sometimes feel like giving our hand of brotherly fellowship. But when there is only a star, or a letter or two, or signed "a brother" or "a sister," or in some other unintelligible way, it causes at once a coldness and an estrangement of feeling to the article and writer, and falls far short of the satisfaction, as well as of the pleasure and consequent benefit otherwise given.

When an editor receives anonymous articles it is the rule to at once refer them to the waste basket, and there are a number of readers who treat such unacknowledged articles in a similar manner.

Some time ago in a conversation with a reader of the VISITOR he made the remark, that he did not read such articles, and does not consider them worth reading. This may be putting it pretty strong; but we know that any article is read with much more satisfaction when the writer signs his name to it; and I think it should be, unless there are good reasons why it should not. And why contributors should consider his or her articles worth publishing and not worth signing their names to them, I cannot understand. I will, however, not dictate to the sentiments of others, but have in the foregoing expressed my own upon the subject.

A. M. ENGLE.

Detroit, Kan.

Brethren and sisters, here is a lesson for us to remember! We find it in Hebrews, chapter 4. The Christian's rest to be attained by faith; 12. The power of God's word. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

For unto us was the gospel preached as well as unto them. But the

word preached did not profit them, not being mixed with faith in them that heard it. Let us walk in the light. God is light. If we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin.

B. C. B.

Whitesville, Mo.

I am struggling for the heavenly rest. I thank the Lord my God; how often was I in distress and a widow. My best Friend I ever found to help me out of trouble when I ask the Lord in truth to guide me and give me grace. I have no one to depend on here on earth.

They who seek the throne of grace,  
Find that throne in every place.  
If we live a life of prayer,  
God is present everywhere.

Your Sister,

B. C. B.

Whitesville, Mo.

#### CHARACTERISTICS OF A GOOD MAN.

Think about good Ananias, to whom the Lord said in a vision, "Ananias; and he said, Behold, I am here, Lord." Who was this Ananias? We remark of him, first that he was *simply a private person*. He is not described as pastor, or evangelist, or even as deacon or elder of a church: yet this private person, obscure in life, and without special distinction in the Church, was the channel for communicating the Holy Ghost to the great Apostle of the Gentiles. For the time being, he became one of the most important persons in sacred history. The Lord did not send to Paul, for the opening of his eyes and the comforting of his heart, an apostle, lest any should have said that Paul received his commission at second-hand from those already in office. The Lord did not send to him any man of distinguished position or eminent gifts, lest it should be concluded that Paul received the Gospel at his hands. The great Apostle could say in after-days, "I neither received it of man, neither was I taught it, but by the revela-

tion of Jesus Christ." It was needful that instrumentality should be used, but it was wise that such instrumentality should be of the most ordinary kind, lest any power should be ascribed to it, and lest it should arrogate to itself credit for the apostle's conversion and after-life. I see, therefore, in many, dear brethren, special qualifications for certain uses, even qualifications which their being church officers or preachers might take from them; their very obscurity and want of glittering talent may be a fitness for peculiar service. There is a special work for them to do who are private Christians, and I trust they will be prompt in the doing of it.

Ananias is especially said to have been a disciple. Dwell on that title. He was a learner; he sat at Jesus' feet and learned of Him, and therefore was ready to instruct Saul of Tarsus. A true disciple is also a follower; he is an imitator of his Master. Christ's discipleship is always practical; it is of the heart and of the hand as well as of the head: all these were wanted in the mission of Ananias to Paul. We must take care that we keep up the character of disciples. May we bear fruit, so shall we be His disciples. Let us never dream of knowing more than our Master teaches us; let us never think that we are perfect, so that we have no more to learn. He who gets beyond a disciple rises beyond his proper place. Our strength for usefulness lies in our remaining disciples. We cannot disciple all nations unless we are disciples ourselves. How can we teach others that which Christ does not teach us? But if we sit at His feet and receive of his words, then shall we speak so that others shall learn of us.

Paul tells us, in Acts xxii, 12, that Ananias was "*a devout man*." How much I wish that all avowed disciples of Jesus were devout men. I suppose he was devout while he was yet a Jew, before he received Christ; but when he was enlightened

another element entered into his devotions, so that he worshipped God in the name of Jesus. Nowadays we greatly need more devout men, men of prayer, men who dwell with God in secret; devoted men, men of devotion; for the strength of the spirit of man lies in fellowship with the Spirit of God. A devout man is soon discovered: this fire from heaven cannot be hid. The devout man may not be more sombre than others; why should he be? He certainly will not be more anxious to make a display; but it will soon be seen that he is more full of power. A devout man is a remarkable man. If he prays, you perceive that he is familiar with that holy exercise; if he is called to endure trial, his patience proves that he submits himself to God. His daily conduct in the affairs of this life exhibits a secret sacred something which few understand, but which all feel. The Spirit of God dwells with the devout man and fits him for the Lord's service. I believe that God loves to send as His special messengers those who ordinarily dwell near Him. Let us aim to abide with God, that we may be employed by Him. Every Christian man cannot be a talented man, but every Christian should be a devout man; every man cannot be eloquent but every man who loves the Lord may be devout, and in that devotion lies a main qualification for service. He that has power with God will not fail to have power with men.

Paul also tells us that Ananias had "*a good report* of all the Jews which dwell in Damascus." They hated Christians, but they could not help respecting this devout man. The world had then, as it still has, a respect for those who walk with God. If we are to be useful to our fellowmen, we must deserve their esteem. We are not to curry favor with them by lowering our principles to gain their approbation, but, on the contrary, we are to win their respect by sheer force of unbending holiness, that so we may have power over them for their good.—C. H. Spurgeon.

## OUR YOUNG FOLKS.

For the Evangelical Visitor.

Why should we be affrighted  
 At pestilence and woe?  
 The fiercer be the tempest,  
 The sooner it is o'er;  
 With Jesus in the vessel  
 The billows rise in vain,  
 They only will convey me  
 To the Elysian plain,  
 With glory in my soul!

My way is full of danger,  
 And foes that press me hard,  
 But Jesus Christ has promised  
 Himself to be my guard;  
 Here I shall not be tempted  
 Above what I can bear;  
 When fighting's done, escorted,  
 His kingdom then to share,  
 With glory in my soul!

Although my flesh is mortal,  
 Immortal is my hope;  
 I'll try, like holy Moses,  
 To gain the mountain top;  
 There, at Jehovah's bidding,  
 With cheerfulness I'll die,  
 And then ascend to heaven,  
 And reign above the sky,  
 With glory in my soul!

I feel that Jesus loves me,  
 But why I do not know;  
 To him I'm so unfaithful  
 In all I have to do;  
 I grieve to see my failings,  
 Yet he doth all forgive,  
 Which makes me love him dearly,  
 And strive by faith to live,  
 With glory in my soul!

From him I have my orders;  
 And while I do obey,  
 I find his holy spirit  
 Illuminates my way;  
 The way is so delightful,  
 I mean to travel on,  
 Till I am called to heaven  
 To receive my starry crown,  
 With glory in my soul!

I soon shall reach fair Canaan,  
 And on that happy shore,  
 Beyond the reach of sorrow,  
 Shall reign forever more;  
 There walk the golden pavements,  
 And blood-washed garments wear,  
 And to complete my raptures,  
 King Jesus will be there,  
 With glory in my soul!

Sel. by MATILDA GINGERICH.

DEAR CHILDREN:—I failed to find Aunt Mattie's name in the VISITOR, but I am glad to know that she is not the only aunt that thinks of you, nor yet the only one that loves you, but there is some one that

loves you more than all the aunts together. I will leave you to say who it is. But I was going to talk about something else. When I was small we used to sing:

Silently, silently, open, close the school room door,  
 Carefully, carefully, walk upon the floor.

How do you think it would do to make it "church door" instead of school room door, and then use this motto for going to church? How many of you know that the place where we go to hear preaching or praying and singing is the "house of God," and that we should walk and talk as though God was there? If we would all think of this how quietly we would close the door, and how carefully we would walk, instead of giving the door a bang that rings through the house, and then walk to our seat with such a heavy step that those who do not see us will hear that we are coming.

Now I think I hear some of you say, why, I have heard big people do that. Well, perhaps you have, but the fact is those big people did not learn to do differently when they were small. But if all the little people will now learn to walk "silently" perhaps after a while those big people will take notice that no one walks as loud as they, and then I am sure they will stop too. Then how nice and quiet it will be. How pleased God will be, for although we cannot see him, he is really there. Neither should we whisper while some one is praying, because the one that prays is talking with God and God does not like any whispering then. And when the preacher or any one is speaking we should listen to what he is saying, so when we come home we will know what he said. And God sees and is pleased if we pay attention. Some of us do not think of these things, while some of us have been told and have neglected to be careful, but let us try and remember when we go to church again. YOUR FRIEND.

PINNING THE GREAT SNAKE.—Some years ago a showman went

about with a great snake which he would coil about himself, put its head into his mouth, with other dangerous doings. A woman walked by and to satisfy herself that it was not a dead thing which looked like a snake she took a pin from her clothes and pricked it once or twice. The snake smarting with pain at once coiled tightly upon its keeper and in a moment more the crashing of his bones could be plainly heard by all around him. He was crushed to death and fell upon the spot. That was a dangerous place for a man to place himself. At any moment his life was liable to be taken.

Like his condition is the condition of the young who live in sin and are given to evil practices. Satan is ever about and at any moment you are liable to be crushed by the powers of evil. Many trifle with the snake of sin and in some manner take him on exhibition, not thinking how soon his wickedness may bring disease and death.

One who was obedient to the heavenly vision said godliness was profitable to all things. If the young choose Jesus as their faithful companion, they will make no mistake. But those who choose the dangerous snake—the sinful life—may have their hope of eternal life and joy crushed in a moment when they least expect. Come to Jesus, dear ones, and he will receive you.

\* \* \*

BRAVE FOR CHRIST.—In the year 177 great persecutions were waged against the Christians, and one of the victims of that year of cruel scourging, a poor slave girl, aged fifteen years was one of the victims. Her name was Blandina. The historians thus write of her wonderful bravery for Christ and the glorious faith which she held: "She was kept in a loathsome dungeon and brought into the amphitheater every day to see the agonies of her companions as they were roasted in the iron chair, or torn to pieces by lions. Her spirit was clothed with superhuman endurance; for al-



though racked from morning till night, so that her tormentors were obliged to relieve each other for rest, her constancy vanquished their patience, her only answer being: 'I am a Christian, no wickedness is done by us.' Then they took her into the circus and suspended her on a cross, within reach of the wild beast, to frighten her fellow-confessors. The multitude howled for her life and a lion was let loose upon the poor child, but not a quiver passed over her frame. She looked into its mouth and smiled like a queen, and the monster did not touch her. Her calm soul told this great power, that at last the weak were endowed with the omnipotence of the gospel. Her intrepid spirit showed for the first time, how Jesus could lift a worm into the empire of a human conscience, and could rebuke cruelty in the mute eloquence of love. Taken down from the cross, she was removed to her dungeon, but finally brought back into the arena for execution. Her slender frame was a rare victim for the savage populace, and they gloated on her. But she flinched not more than the angel in Gethsemane before the swords and staves of the passover mob. She stepped as lightly as if she were going to a banquet. She was first scourged, then scorched in the hot chair, and at last cast before a furious bull, which tossed her madly. Even then a sharp blade was needed to take the lingering throb of life; and when her body was burned to ashes it was cast into the Rhone."

What a history of endurance through Christ! Fear not them who are able to kill the body only, says Jesus. Who will hesitate to believe that Jesus is with his children to make them strong and able to bear every torment that the wicked may inflict upon them? Cast your cares upon Jesus, and wheresoever he may lead you as a witness to his glorious gospel, do not hesitate to go; for when this short life amidst sin and evil is fin-

ished, there remaineth a rest for the people of God.

\* \* \*

**BANEFUL HABITS.**—Telling falsehoods, using profane language and tobacco, drinking intoxicating liquors are all baneful habits. They can never do any one the least bit of good, and always have a tendency to lead into company more and more wicked. They destroy health, morals, good prospects and everything which makes life sweet. We sincerely hope that not one boy who reads this paper will ever taste, touch or handle one of these baneful things. Jesus wants you to keep your body pure as a temple for the Holy Spirit. He wants to save you. If you make your bodies impure by poisonous and degrading things and make your heart sour with falsehood and bad language, the good Spirit will not abide with you; and no one can live obedient to Jesus without the comforting influences of the Holy Spirit. Grieve not the Spirit. AARON.

#### CURING A STINGY BOY.

Jimmy was the stingiest little boy you ever knew. He couldn't bear to give away a cent, nor a bite of an apple, nor a crumb of candy.

He couldn't even bear to lend his sled or his knife, or his hoop or skates.

All his friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he would say, "p'r'aps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and to think about the happiness of other people. It makes you feel better and happier yourself. If you give your sled to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it." The sled was sent off.

"How soon shall I feel better?" he asked, by and by. "I don't feel as well as I did when I had the sled. Are you sure I shall feel better?"

"Certainly," answered his mother; "but if you should keep on giving something away you would feel better all the sooner."

Then he gave away a kite, and thought he didn't feel quite as well as before. He gave away a silver piece that he had meant to spend for taffy. Then he said; "I don't like this giving away things; it doesn't agree with me. I don't feel any better. I like being stingy best."

Just then ragged Johnny came up the street dragging the sled, looking proud as a prince, and asking all to have a slide with him. Jimmy began to smile as he watched him, and said: "You might give John my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel ever so much better. I'm glad I gave Johnny my sled. I'll give away something else."

And Jimmy has been feeling better and better ever since.—Sel.

#### THE INFIDEL'S DAUGHTER.

In the city of London there lived a little girl, who attended for three years, and by stealth, the teachings of a Sunday School. She became concerned for her father, a noted infidel, an active opposer of Christianity and the compiler of that misleading book so often referred to by skeptics entitled "The Apocryphal New Testament."

This little daughter once obtained a Bible, but knew not how to put it into his hands, for she feared his displeasure. She retired to seek Divine guidance. Her father, passing the door, heard the voice of his child praying for him; he became affected, agitated, distressed. After a while the family assembled at the tea-table, but he could not eat.

"Is there a Bible in the house?" he asked.



"My dear," replied his wife, "did you not burn every Bible that we had, not leaving one?"

"Is there any good book, then?" he inquired.

His daughter, thinking that God might be answering her prayer, arose, took him by the hand, and asked him to go with her, and looking into his face said:

"Father, you won't be angry with me; I know you won't be angry with me; come with me, and I will get you one," and she gave him the Bible which she had procured.

He felt deeply, and, trembling while he handed it back to her, said, "my child, I cannot read this book: will you read it for me?" She did so, and taking her in his arms he kissed her and said:

"Tell me, my child, where did you get this Book, and how did you obtain this knowledge of it?"

She told him all; how she attended the Sunday School, the effect upon herself, and how she became concerned for his salvation. That evening he accompanied her to the chapel. As they entered the minister was engaged in prayer; his manner and address made a powerful impression on the father's mind, for he seemed to talk with God. The sermon aided in deepening the impression. Two or three Sundays after that father appeared in that chapel with his wife and nine children, and openly renounced his infidelity.

That was the Weigh-House Chapel; the minister was Thomas Binney; and that infidel, reclaimed through the influence of Sunday School instruction on the heart of his child, was William Hone, the celebrated author of the *Every Day Book*, and in his later years an earnest preacher of the gospel of the Son of God.—Sel.

Dear Children:—The long summer vacation will soon be past and with some of you school has already begun; with others school begins tomorrow or next week, is repeated on every side. The little six year

old child, the boys and girls who have been in school two, three or five years, up to the college student, who leaves home for some distant place to be gone for six months or a year at a time, all repeat the same thing. And what does school do for you, for the little six year old who goes to school for the first time? It makes your mother's heart ache, especially if you are the first to go out of that home. You cannot know with what weary step she goes about her work that live-long day, and how lonely she feels when she realizes for the first time that you have gone out from her especial training, that she has given you over to the state to be taught and educated for your own and the public good. What a blessing the public schools are any way. The greatest enemy they have is ignorance. And you my young friend, remember that you are being educated at a wonderful cost.

Millions of money are being spent in building school houses and employing teachers and making books, and when you have your education you will have to take your places in the work that is going on around you; some as teachers, perhaps in the very schools where you are now going; others will be filling other places where it will be just as necessary to have whatever education you can get. Indeed no one ever gets too much of the right kind and with such school advantages as we now have it would be too bad to find boys and girls of ten years who could not read.

AUNT MATTIE.

#### ANSWERS TO QUESTIONS.

The woman was one of the wives of the sons of the prophets, and she was a Shunammite. The prophet was Elisha. 2 Kings, iv. LOTTIE I. NEWCOMER, age 12 years.

Dayton, Ohio.

Elisha multiplieth the widow's oil. 2 Kings, iv.

B. C. B.

We can get life and happiness only in Christ.—McIntosh.

Give because you love to give—as the flower pours forth its perfume.—Spurgeon.

#### OUR DEAD.

FOX.—Died, near South West, Elkhart Co., Ind., Aug. 29, 1891, Belle Fox, aged 21 years, 8 months and 1 day. Her disease was consumption. Funeral services were held in the Union Chapel Church Aug. 31, 1891, by Rev. Miller, of the German Baptist church. She leaves a father, mother, two brothers and a sister, besides many other friends to mourn her early departure. She was converted during her sickness.

Go to thy rest in peace;

And soft be thy repose;

Thy toils are o'er, thy troubles cease,  
From earthly cares in sweet release,

Thine eyelids gently close.

Go to thy peaceful rest;

For thee we need not weep,

Since thou art now among the blest,  
No more by sin and sorrow pressed,

But hushed in quiet sleep.

Go to thy rest; and while

Thy absence we deplore,

One thought our sorrow shall beguile,  
For soon with a celestial smile,

We'll meet to part no more.

New Paris, Ind. PHEBA TROUP.

EICHELBERGER.—Died, Sep. 15, 1891, near Brown Co., Kan., Mary Elizabeth, daughter of Abram and Mary Eichelberger, aged 12 years, 2 months and 27 days. Funeral services were held by the home brethren at the Brethren meeting house, from Job xiv, 1. About four months ago Lizzie was taken sick with dropsy, which she bore with much patience and cheerfulness till the Lord saw fit to take her home. She was a bright little girl and in the bloom of youth, yet we mourn not as those who have no hope. She left a bright evidence that she was going to live with Jesus. She said she loved papa but she loved Jesus more and requested her schoolmates to forgive her if she had done any wrong. About three hours before she died she wanted them to sing, "I want to be an angel," and told her parents to admonish her brothers and sisters who are left to mourn her early death. What a glorious hope and consolation to her friends to know that she has gone to be with her Saviour. May we all live so that we can meet her in heaven.

Sister, thou wast mild and lovely,

Gentle as the summer breeze;

Pleasant as the air of evening

As it floats among the trees.

M. B.